Regd. No. L.

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The Review of Religions

Editor—A. Q. Niaz, B.A.

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The Review of Religions is an organ of the Al
Movement which represents the pure and true Islan
open to all for discussing problems connected
religious and spiritual growth of man, but it does n

پیامِ تعلیم

جامعہ کے بچوں کیلئے ایک ماہانہ رسالہ "پیامِ تعلیم" کے نام سے نکلتا ہے۔ اس کے ذریعہ انھیں اچھی اچھی کہانیاں سنائی جاتی ہیں اور خالی وقت میں مصروف رکھنے کیلئے کارآمد مشغلے بتائے جاتے ہیں۔ سال میں ایکبار سالنامہ شائع ہوتا ہے۔ جسے مفید اور دلچسپ معلومات کا مخزن کہنا چاہیے۔ چندہ سالانہ عہ

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نحمدہٗ ونصلی علی رسولہ الکریم

THE CAUSE OF IRRELIGION AND ITS CURE

It is a well-known fact that the present generation is daily wandering farther and farther away from the path of God, and irreligiousness has greatly increased. Disbelief in an obscure Creator has embedded itself in the hearts of the modernists who state that it is only a waste of time and tends to obstruct the progress of civilization to nourish such ancient beliefs. Even entire nations such as Germany, Russia and Japan have discarded all faith in God and have wandered back to the pagan beliefs of their forefathers. This step back into the past they call " progress ".

But are they to blame ? No. The fault lies not with them but in the creeds which, until recently, they have been following so blindly. No doubt they have done a most wise thing by discarding their dead faiths but this is no reason for imagining that all religions are alike or that God never did exist.

The source from which their respective religions had their birth is, without doubt, a Divine one but through envy, hate and selfishness, mankind has so mutilated them that the Divine Light which once shone so brightly in them has been extinguished. Hence, their followers having tried in vain to find God through those lifeless books and creeds, have cast them

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enemy who says concerning thee that thou shalt die childless, shall himself be cut off and his line shall become extinct." At this time Sa'dullah had a son of about fourteen years of age. He was himself still in his prime and therefore it was possible for him to have had more children. But he died about fifteen years later without having any more children born to him. After his death the Promised Messiah (peace be on him) again declared that Sa'dullah's line would become extinct and although his surviving son married two wives in the hope of begetting a son yet he also remained childless.

Many more instances of God's attributes which were manifested through the Promised Messiah (peace be on him) such as Healing, Restoring the dead to life etc., etc., could be cited but as space is limited I will make this suffice.

Should the reader care to learn more about this subject I would request him to read *Ahmadiyyat or The True Islam* from which I have abstracted the above instances. "Will anybody ponder over these with a mind free from prejudice and then say that the God of Islam is not the Creator to-day as He was in the beginning of the creation, for has it not happened that he said concerning a man 'Let him have a child' and the man was given a child; and that He said concerning another 'Let this man remain childless' and the man remained without issue?"

Anyone desirous of knowing more about the True Islam may do so by enquiring from the Imam, London, Mosque, 63 Melrose Road, Southfields, London, or from the Headquarters of Ahmadiyyat, Qadian, Punjab, India.

All praise is due to Allah the Lord of the worlds.

ABDULLAH R. SCOTT.

Arab Mohella,
Arbil.

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FRANCE HAS PAID THE PRICE

News of Greek victories on the Albanian front, of smashing blows given to the Italian Navy, and of the British push in Libya, has been very welcome news to the Muslim World—doubly welcome because, in the first place, it is a sign of the turning of the tide against the Nazi menace, and secondly because the increasing difficulties of Italy mean a rare chance for Abyssinia to win back her freedom.

Muslim sympathy for Abyssinia goes deeper than ordinary sympathy for a poor unoffending nation butchered by a bully in cold blood to win cheap laurels and enslaved to give a feeling of victory to the unworthy descendants of a great people to whom the world is indebted for many good things. For, where it is a question of some service rendered to Islam, Muslim memory is very long; and Abyssinia placed the Muslims of all times under a deep debt of gratitude when in the fifth year of the Ministry of the Holy Prophet Mohammad she gave shelter to Muslim refugees from Mecca fleeing from the heartless tyranny of the Quraish.

This small episode of Abyssinian history, which perhaps Abyssinia herself has quite forgotten, deserves to be written in World History in letters of gold. Abyssinia in those days was a powerful country, wisely governed, peaceful and prosperous. Only separated from Arabia by the narrow waters of the Red Sea, she had regular commercial contacts with the Arab World. When Quraish persecution of the small band of converts assumed forms of revolting cruelty more than flesh and blood could bear, the Holy Prophet gave permission to his followers to leave Mecca, and advised them to seek an asylum is Abyssinia, which country, he said, was " wisely governed ".

Escape from Mecca was not an easy matter, for being caught in the act would have meant still

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greater tortures. But so desperate was the plight of the Muslims in Mecca that eleven men and four women resolved to risk the journey. They slipped out and reached Shoaiba, a sea-port where they found a ship ready for the sea on which they embarked at once and sailed away—not a moment too soon for a pursuit party of the Meccans arrived at Shoaiba on their heals.

The Quraish, however, were not to be so easily baulked of their prey, and they sent a deputation to the Emperor of Abyssinia with the request that the refugees be sent back to Mecca. These ambassadors had recourse to every art of persuasion at the Abyssinian Court, but they failed in their object because the Emperor summoned the refugees and personally went thoroughly into the case. When he found that the Muslims were unoffending peaceful people subjected to tortures on religious grounds, he resolutely declined to deliver them back into the hands of the Meccans.

For this friendly act so early in the history of Islam, the Muslim peoples of all times have always remembered Abyssinia with gratitude and affection; and that is the reason why the Muslim World was so deeply stirred when the Duce suddenly dug his powerful teeth into that helpless country.

Abyssinia of course had no chance when pitted against the strength of a bully and thus, while scrupulous gentlemen played at "sanctions," the new Italian empire came into being. But Mussolini at that time little knew that by his wanton aggression he had set in motion a terrible avalanche which ultimately was to sweep across Europe and prove to be his own doom as well.

There is justice in Heaven, one might say, and the mill of Time grinds extremely fine, though perhaps it grinds rather slowly. All the Powers concerned in the rape of Abyssinia are now paying the aweful price.

Had the Abyssinian crisis been firmly handled by France and Britain, the world might well have been

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spared the years of terrible suspense that followed and the horrors of a conflict of which the carnage and the miseries experienced so far are only a foretaste of the Hell that must rage on this earth now for some time.

The part that France played in the Abyssinian crisis was unpardonable in its perfidy. Britain was not unwilling to act boldly, but France played her false and created obstacles in the way, hoping thereby to win Italy as a friend against the danger to Paris from across the Rhine.

For this treacherous deal, whereby she bartered away Abyssinia as a measure of self security, France has already been called to account by the Justice of Heaven. The sudden collapse of a great Empire, and such an abject surrender, can be adequately understood only when we think of it as an Act of God that in punishment has struck down a country which for the sake of her own safety had betrayed the independence of a helpless nation.

France, however, has paid the price of this treachery and Italy too ere long shall have to pay for her crimes in Abyssinia. But when the Axis Powers have been dealt with, those on whom would devolve the heavy task of re-shaping the world would do well to remember that for all the sacrifices now being made Justice would still remain a mockery if the independence of Tripoli and Abyssinia is not restored. Any peace terms which leave these two unfortunate countries to the tender mercies of the Italian vultures would deeply injure the cause for which we are all fighting and would come as a great disappointment to the Muslim World.

Moreover, even apart from this, if it comes to a separate negotiated peace with Italy, Britain should remember that Italian good-will secured by leaving Tripoli and Abyssinia in the lurch might cost her dear in some future crisis.

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THE ROOT OF DISUNITY IN INDIA

Present-day Problems Rooted in the Past

For a proper appreciation of the problems confronting India to-day it is of the utmost importance to realise that their roots lie buried deep in distant epochs of Indian history.

Two important conclusions flow from this simple fact. In the first place, it being a question of evils at the back of which there lies the cumulated strength of slow growth through centuries, to seek quick remedies, evidently, would be to court disaster. In the second place it follows that only those remedies would be effective which have it in them to search out these roots carefully as far down as they go and kill them where they lie.

Thus, no accurate appraisal of the political situation in India is possible without a brief reference to those salient points in Indian history which have a direct bearing upon the emergence of those factors and forces which now lie entangled in a baffling deadlock.

Britain Bears the Blame for Problems she did not Create

To cut the story short, Indian history falls into three clear epochs—the Hindu Period, the Muslim Period, and India under the British. Each of these epochs has left a legacy of problems which, with the passage of time, have only become more acute and more complex. And Britain now finds herself in the unhappy position where she is blamed for things for which she is in no way responsible. Weighed down by the consequences of her own short-sighted policy on a number of questions, she has also to find a solution for problems she did not create.

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Legacy of the Hindu Period

The legacy of the Hindu Period is the caste-system and 'untouchablity'—the Harijans of Mr. Gandhi.

The earliest episodes of Aryan conquest are practically lost in the dimness of remote ages, so that it is difficult to fix the date when the fair-skinned invaders through Central Asia began to pour into the Indian plains. Historians agree, however, that the date does not seem to go farther back than 2500 B.C. In other words, the roots of 'untouchability' are something like 4500 years old.

Who are the Untouchables?

When the Aryans reached India, they found the country inhabited by a race of men to whom they gave the name of 'Dravid'—a dark race, civilized to some extent as civilization went in those days, but no match for the more virile people from the north. History does not tell us whether the Dravids were the original inhabitants of India or whether they represented only some earlier wave of immigration into this hospitable land. But the Aryans having found them in possession, they have a claim to be regarded as the original inhabitants.

Aryan conquest and colonization proceeded slowly but in time the Dravids, all over the country, were beaten into submission. The defeated race was allowed to live in the land, but the lowest position in society was assigned to it, with all avenues of earning a livelihood closed except the roughest and the most degraded occupations to which the conquerors did not like to come down themselves.

In this the Aryans behaved only as other conquerors have done in history, and still do whenever and wherever they get the chance. But in one respect the Aryans went far beyond what other alien rulers have ever done to the subject peoples: they devised a system of oppressive measures which stand on record in human history as the most efficient and thorough. They were so thorough in fact that they left the Dravids no loop-

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hole for escape from the tyranny, no chance to rise to the surface again. From the commencement of the Hindu Period in India to the time when a Muslim dynasty was established at Delhi, which makes a long long period of something like three thousand years, we find no trace of any rising against the conquerors. Every vestige of political consciousness was trampled out and crushed to such an extent that politically, from then onward, the aborigines practically ceased to exist. Perhaps history knows of no other ruling nation against whom the beaten people could not as much as contrive to rise in rebellion, even though unsuccessfully. The Aryans, however, achieved precisely this result simply by pushing the segregation of the beaten people to the extremes dictated by a pitiless logic of racial supperiority.

The Dravids, also called *Das* (slaves) by the Aryans, in time came to be known as the Sudras—— the class lowest in the scale of human society as the caste system began to assume a definite form. From the following points in the code of laws ascribed to Manu and other Dharm Shtras and Smrtis a picture may be formed of the terrible disabilities to which these unfortunate people were subject:

A Sudra could perform sacrifices, but only if he omitted the holy texts. All the same, for a Brahman to assist him in sacrifice was an offence requiring expiation. A Brahman was forbidden to read the Vedas even to himself in the presence of a Sudra. If he instructed a Sudra in the mode of expiating sin he sank into the hell called the Asamvarita. He was even forbidden to give the Sudra temporal advice. For a Brahman to accept a gift from a Sudra was a great offence: it could not be expiated even by penance unless the gift was restored. A starving Brahman could take dry grain from a Sudra but was not permitted to eat any food cooked by him with water. A Sudra was to be fed by the leavings of his master, or by his refuse grain, and clad in his worn out garments. He was not to amass wealth even if he had the power, lest he

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become proud and give pain to the Brahman. If a Sudra used abusive language to one of the supperior classes, his tounge was to be slit. If he sat on the same seat with a Brahman, he was to have a gash made on the offending part. If he advised him on his religious duties, hot lead and zinc was to be poured into his mouth and ears. Should he, by any chance, come to learn a hymn, his head was to be cut off. To crown all this harshness and to perpetuate it, by no process of self-cultivation or political evolution could a Sudra change into anything other than a Sudra ; for, naively added the compiler of this remarkable code, 'of a state which was natural to him, by whom could he be divested'.

Such were the Sudras, and their descendants are the 'untouchables' of our own days. It has to be remembered that this code does not represent the extravagant fancy of some religions super fanatic in his individual capacity: it was the law of the land conceived in sober earnestness and enforced by the state in word and spirit for well-nigh five thousand years. That in how the power of resistance of the subject race was so thoroughly and completely crushed that even after the yoke was removed (in the political sense, because in the social sense it continues to this day) by the coming of the Muslims, seven centuries more were to roll away into eternity before these down-trodden people could regain the rudiments of political consciousness and begin to have a sense of self-respect again. For, the struggle of the depressed classes for their elementary rights is a growth only of the 20th century.

The Brahman and his sense of Property

Among themselves too the Aryans, in time, split up into three social divisions called "doi-jati" or "dwij". These were the Brahmans, the Khashatriyas and the Vaisiyas.

The Brahmans were the religious precepts of Aryan society. They conducted the sacrifice, presided over religious ceremonial, and they were guardians of

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the moral tone of the nation and the keepers of its soul. They studied and meditated and instructed the people in wisdom and truth.

These being his qualifications, the position of confidential adviser to the king belonged by right, of course, to the Brahman who instructed the king in policy, as well as justice and all learning. The whole judicial authority, except that exercised by the king in person, was in the hands of the Brahmans; and although perusal of the sacred writings was not forbidden to the other two classes, the sense and meaning of the scriptures could only be obtained through their exposition at the hand of a Brahman.

Interpretation of the law, thus, was expressly confined to the Brahmans, and we can perceive from the code itself how large a share of the work of legislation was in the hands of that order.

The property of the sacred class was as well protected by the law as its power. Liberality to the Brahman was made encumbent on every virtuous man, and was especially the duty of the king. Sacrifices and oblations and all the ceremonies of religion involved feasts and presents to the Brahmans, and those gifts always had to be liberal. 'The organs of sense and action, reputation in this life, happiness in the next life itself, and children and cattle, are all destroyed by a sacrifice offered with trifling gifts to the priests.' Many penances could be commuted by large fines which all went to the sacred class. If a Brahman found a treasure, he kept it all; if it was found by another person, the king took it, but he had to give one-half to the Brahmans. On failure of heirs, the property of others escheated to the king, but that of Brahmans was divided among their own class. A learned Brahman was exempt from all taxtaion; and if he was in want, he had to be maintained by the king.

Stealing the gold of the Brahmans incurred an extraordinary punishment, which had to be inflicted by the king in person, and was likely, in most cases,

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to be capital. Their property was protected by many other denunciations: and for injuring their cattle, a man suffered amputation of half his foot.

The Military Class

The military class, though far from being placed on a footing of equality with the Brahmans, was also treated with great honour. It enjoyed, in a lesser degree, with respect to the Vaisyas, the same inequality in criminal law which the Brahman enjoyed in respect to all the other classes. The king belonged to this class, as probably did all his ordinary ministers. The command of the army and of the military divisions, in short the whole military profession, and in strictness all situations of command, were their birth right.

The duties of the military class were to defend the people, to give alms, to sacrifice, to read the Vedas and to shun the allurements of sensual gratification.

The Vaisyas

The rank of the Vaisyas was not high, for where a Brahman was enjoined to show hospitality to strangers, he was directed to show benevolence *even to a merchant* and to give him food at the same time with his domestics. Besides largesses, sacrifice, and reading the Vedas, the duties of the Vaisyas were to keep herds of cattle, to carry on trade, to lend on interest, and to cultivate the land.

The practical knowledge required from a Vaisya was, thus, more general than that of the other classes. In addition to the knowledge of breeding cattle, especially cows, and a thorough acquaintance with all commodities and all soils, it was his business to understand the production and wants of other countries, the wages of servants, the various dialects, and whatever else belonged to sale and purchase.

Caste Mentality a bar to the growth of national sense and solidarity

Imposed, in the first instance, as a barrier between the victors and the vanquished, a number of circum-

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away in despair and disgust and turned once again to Paganism. Yet, as I said before, religion in general is not at fault. If, for instance, a whole set of machinery in a big factory becomes worn out and of no further use to cope with the extra demands on the factory, surely the factory owners would not be so foolish as to condemn all the machinery in the world. Again, if, for example, we should try to reach London by a road which once led to that place but find that it has, since, become useless or dangerous or misleading, should we, in that case, deny the existence of London? Yet this is exactly what the present generation has done in regard to the existence of God and religious truths in general.

It is our duty, first and foremost, to search amongst the various religions in order to satisfy ourselves which of these can really and truly lead us to the path of Almighty God and at the same time enable us to keep pace with the progress of civilization, for if God actually exists, and there is not the slightest doubt that He does exist, then there must be some means by which we can become actually convinced of such a fact. But how can we find God?

We need not feel despondent in this search as we do not have very far to look, for out of all the different religions in vogue there is still one remaining in which the Divine Light still burns and will continue to burn for all time, and that religion is Islam. You may say that this is a very bold statement to make and may probably think that this is another of these religions with which fanatics are trying to fool men again into a belief in God, but if you will only have a little patience and read on you will find that my statement is based on solid facts which will appeal to the commonsense of the most modern thinker.

If a person were to tell you that he is from London, it is not necessary that you should believe him; but if he gives you definite proofs of his birthplace there will remain no doubt in your mind that he is really from London. Likewise, if a person tells you hat he is from God, you will either think that he is

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stances conspired to widen the scope of this feeling of superiority and the consequent tendency towards exclusiveness until among themselves, too, the Aryans fell a prey to these sharp and uncompromising divisions isolating class from class, first in social intercourse, giving rise, gradually, to a separate and narrow sense of self-interest in the case of each separate class—— a mental attitude deadly to the growth of national solidarity. "*Ap darthe dhanam rakshet, daran raksket dhanai-rapi; atnanam satatam rakshet darai-rapi dhanai-rapi.*" "Save your wealth and women from danger; but should circumstances so require, then sacrifice your wealth and your women and save yourself." "If yourself you are in danger, then sacrifice the whole world but save yourself." These famous sayings of Chanakya, prime minister of Chandar Gupta Maurya (300 B.C.), in his book called *Chanakya-niti* (Ethics and Policy of Chanakya) embody the soul of Hindu political philosophy and patriotism.

The emergence of the three castes among the conquerors themselves was, primarily, the outcome of the political, social and economic exigencies of the time and the requirements of their corporate life in a period of conquest, expansion and colonization. But the sense of pride, constantly fed by the presence of the Sudras, overflowed and strongly tinctured the attitude of the Brahman towards the warrior ālso, and of the warrior towards the peasants and tradesmen.

Karl Marx and the late Rev. C. F. Andrews, on evils of the Caste-System

Competent observers, as widely placed in time and temperament and outlook, as for instance Karl Marx and the Rev. C. F. Andrews, have condemned the caste-system as primarily responsible for the lack of national solidarity in India. Karl Marx wrote: 'A country not only divided between the Muhammadans and the Hindus, but between tribe and tribe, between

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caste and caste ; a society whose framework was based on a sort of equilibrium, resulting from a general repulsion and constitutional exclusiveness between all its members. Such a country and such a society, were they not the predestined prey of conquest '.[1]

As for the late Rev. C. F. Andrews, among the Western people there has been, perhaps, no more sincere friend of India than he. His long life in this country, his intimate contact with its people, his deep sympathy with Indian aspirations, his personal relations with men like Mr. Gandhi and Tagore —— all these factors put Rev. Andrews in a class by himself. His sympathy for India was so deep that when in the course of his travels he realised the great injustice and injury done to India's fair name by Miss Myo's *Mother India*, he was impelled to write a book[2] in refutation. Rev. Andrews' contact had been mainly with Hindu India, and the reverence with which he regarded Mr. Gandhi and Rabindara Nath Tagore made him as nearly a Hindu as it is possible for a non-Hindu to be. However, like a true friend, in that very book which he wrote to defend India he did not hesitate to condemn the caste-system as a fundamental obstacle to the development of a united nation. The following passages speak for themselves in this connection:

'A third obstacle about which I have already written a great deal, is caste. Let me say here very briefly that it has become clear to me, after a sympathetic study over a large number of years, that caste in modern India has lost its ancient values. In its present form caste is doing harm to the life of the nation by dividing and separating man from man and family from family. No man can serve two masters. The ends that " Caste " and " Nation " serve are different. Since the subject is difficult for the West to grasp, I must be allowed here a little repetition.

' No impartial historian would doubt that in the distant past caste possessed functions which were

1. Karl Marx 'The Future Results of British Rule in India' in *Letters on India*, page 55, as quoted on page 71 of *The Problem of Minorities* by K. B. Krishna, Allen and Unwin, London.
2. *The True India*, Allen and Unwin, London.

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useful for the whole community and produced a congenial and equable social well being. But when a religious and inflexible taboo on freedom of marriage became bound up with caste itself as one of its main bulwarks, so that inter-marriage led to cruel ex-communication, then a form of segregation began *which has made cohesive national life well-nigh impossible.*[1] This process became more and more injurious as the number of sub-castes increased. It has now reached a point where it is the most serious danger to the community, as may be seen in the case of the excluded or scheduled castes."[2]

'The Indian newspapers recently contained a paragraph, printed in bold type as important news, informing the public that in south India certain persons had been excommunicated and outcasted because they had taken part in what was called a "cosmopolitan tea party." This meant that because they had sought to maintain friendly relations of a hospitable character with their own fellow countrymen, who were not high-caste Hindus, they were to be turned out of Hindu society altogether. The insult was made worse by the declaration that if they did a humiliating penance for the offence they would be taken back again.

'No nation can ever be built upon those lines. Hindu-Muslim Unity becomes impossible. The Muslim, Christian and Hindu can never really work together where such distinctions are kept. The hateful cry at the railway station, "Hindu Pani," "Musalman Pani" ("Hindu water", "Musalman water")[3] is surely one that must bring a deep sense of shame to every true lover of his country. God gave us water to drink and air to breathe, and we are insulting Him when we claim exclusive rights. All this segregation and aloofness ought to have been done away with long ago. It is stupid and foolish and palpably inhuman. Moreover, it

1. Italics ours.
2. *The True India*, page 214.
3. Because a Hindu would not use water offered by a Muslim and a Hindu is reluctant to serve water to a Muslim except in a manner of revolting contempt, the Muslims have to be provided drinkingwater separately.

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is utterly illogical to object to segregation in South Africa while keeping up this inner segregation in India itself.

'How was it ever possible (this question has to be faced) for Hinduism to present a united front before the invader who came to India from Central Asia with a small but compact body of men united by a common bond, when segregation had already been sanctioned by religion and any revolt from such a bondage was regarded as a deadly sin? Under modern conditions, such regulations are unthinkable. They have no moral meaning. They could never stand the strain of war. At any crisis they either break down or lead to humiliating defeat.

'I have just been reading through the account of the destruction of Jerusalem which is told at length by the Jewish writer Josephus. The one thing that helped the Roman lgions most of all to conquer the holy city was the utter disunion within the walls. For the Jews had long been divided into different religious factions. The analogy is far from exact; but it will serve its purpose to show what must happen when religion divides man from his fellow man instead of binding men together. *If India is ever to be a united nation, very drastic changes in the whole caste-system will have to be made, and there must be no trifling with the evil.*'[1]

1. *The True India*, pages 214 to 216. Italics ours.

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BABYLONIAN AND ASSYRIAN INFLUENCE UPON VEDIC RELIGION AND CULTURE—III

And Elias was most surely of the Apostles
When he said to his people : Do you not guard (against evil):
What ! do you call upon Ba'l and forsake the best of the creators,
Allah, your Lord and the Lord of your fathers of yore?
But they called him a liar, therefore they shall most surely be brought up.

The Holy Quran xxxvii : 123-127

In the December issue of 1940 of *The Review of Religions* we referred to Ilu, the supreme deity in Babylonian and Assyrian religious belief, and to Baal, Anu and Nuh who were the three gods next in importance. It is interesting to note here that just as according to the *Nirukt* of Yask Acharya there are two names used for the Vedic god of the atmospheric belt, similarly in the case the Babylonian religion we come across another name used for Nuh—*i.e.*, *Ea*, who was held to be the god of civilization and to whom the combined book of Law and Religion was ascribed. In Vedic Hinduism we find that Manu occupies an identical position, he being the author of *Dharm Shastra.*

Some Hindu scholars have a tendency to take Adam and Nuh to have been one and the same person whose full name they understand to have been the compound name *Adi Manu*, ("adi" meaning original, or old or first). According to the rules of Sanskrit grammar the word *Manu* in the nominative case (singular), having accepted the necessary *vibhakti* (suffix), becomes *Manuh* which brings *Manu* nearer to *Nuh*. However, in view of the Biblical and the Quranic view that Adam and Nuh (Noah) were different persons, the idea referred to above does not seem to be correct. In any case this does not in any way effect the connection between the Babylonian and Assyrian Nuh or Ea and the Manu in Vedic literature, a connection

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that is further strengthened by the fact that the contents of Manu Smriti are, in its matter and the division of this matter, closely akin to the book of law ascribed in Babylonian cults to Ea which, as we have said, is another name for Nuh.

Baal

Now let us turn to Baal and see what is his position in Vedic literature. Baal in the Babylonian religion is the sun-god, and the corresponding position in Vedic Hinduism is held by *Savita* who, too, is a sun-god. We have already given the reader some idea of the importance of Baal in Babylonian religion. As for the importance of his counterpart in Vedic Hinduism, it would suffice to say that the mantra used in the daily *Sandhya* (prayer) is addressed to Savita ; and the same mantra is used in the service when a *guru* (spiritual master) receives any one into his discipleship, as well as on the ceremony of bestowing the sacred thread. Moreover this same mantra is given by the guru to his disciple with the injunction that its most frequent incantation would be of immense spiritual benefit to him.

For the mantras in metric form the common word in Vedic treminology, is *rik*, which Sanskrit grammar treats as belonging to the feminine gender. Under the grammatical rule that the *visheshan* and *visheshya* should correspond in number and gender, we get the expression *Savitri rik* (poetry pertaining to the god Savita) and this is one of the collective names given to hymns addressed to the sun-god. In common usage the word *rik* is often dropped, and these hymns are then spoken of as Savitri. For instance in Manu Samriti we read a *shalok* which runs as *Savitri matra sara*..... which is also called *guru* mantra on account of the fact that it is given usually by the guru to his disciple. This mantra is in the *gaitri* meter—a meter that is common to many other mantras as well ; but such is the importance and popularity in Vedic Hinduism of the sun-god Savita that among the Hindus when we say "*gaitri mantra*" we are understood to be referring to *Savitri rik*.

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In Vedic Hinduism among other names used for Savita two are *Surya* and *Aditya*; though, as indicated by Yask Acharya, in some points of minute details there is some difference in the conception of these three gods. Similarly in Babylonian cults too there were some other local names for the sun-god. For instance in Sippar there was a sun-god whose name was *Utuki*. However, the most popular and most widely used name in the Babylonian world for the sun-god was Baal; and idols of this god were so numerous that in time the word "Baal" became synonymous with "idol". "Balism" is practically understood to mean the same thing as "idolatry". In the Holy Quran we come across Baal in *Sura Safat* where he is mentioned as a false god, and some commentators have also understood it to mean an "idol." In any case in modern usage "Baal" means an image of a god quite as much as it is understood in some cases to refer to the particular god which went by that name in the Babylonian religion. In India too we have a parallel case where the images of Buddha were at one time so numerous that later on the word "Buddha" virtually came to mean an idol.

Though in Vedic Literature we do not come across the Babylonian sun-god—*i.e.*, Baal, but we have the word Baal or Bal as part of many place names and human names; and this circumstance would seem to indicate that at some period of Indian history this Babylonian sun-god was worshipped in India under his Babylonian name as well. In Muthura district there is a village called *Baldeva*, to which local people often refer as *Baldaoji*. The expression *Baldeva* literally means "Bal-god." Hindu scholars associate this name with *Balram* who was an elder brother of Krishna; but even if we concede this view to be correct the ground of this argument remains unshaken for the question then would be: who was *Balram* named after? Another name quite common among the Hindus is Baldeva itself which in all likelihood is connected with Baal.

But still more striking evidence of the worship of

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Baal in India is afforded by the life story of *Wamana*, who is a dwarf incarnation of god in Hinduism, and of Ram Chandra. We read that Waman, who was an incarnation of *Vishnu*, once apeared in the guise of a mendicant before an *Au-sur* Raja named *Bali* who was known to be very powerful. In *Sidhant Kanmudi* (1908 edition, Nirnya Sagar Press, Bombay) we read on page 130 that the disguised Waman, on being told that he could ask for anything he liked, put in a request for this earth. It should be remembered that the Raja's name *Bali* is not to be confused with the Sanskrit word of rather similar pronounciation—*i.e.*, *Balee* which means strong. This *Balee* according to the rules of Sanskrit grammar becomes *baleenam* in the objective case (singular number). But the form which the Bali in the story assumes in the objective case is *Balim*, which proves conclusively that this name has no connection with the Sanskrit word which means "strong". There is one Sanskrit word which in the objective case (singular number) assumes the same form as *Bali*, and this word means "oblation," or "portion of a tax". *Balibhuk* is the Sanskrit for a crow, its literal meaning being "one who eats Bali".

It would appear that the original meaning of the word *Bali* was a "devotee of Baal," and this view, as far as the rules of Sanskrit grammar are concerned, would be quite correct. It seems that at some stage of Indian history a devotee of Baal was considered to be a power to be reckoned with, and thus *balee* in time came to mean "strong". This would refer to a time when Baal was well thought of in India, but later on the cult of Indra-worship dethroned the Babylonian deity from this position of influence and power. *Balibhuk* would seem to have come into use as the word for a crow at a time when the worship of Baal had come to be looked down upon and was fast disappearing.

The fact is also significant that Indra, in Vedic literature, is also called *Balbhita* which means the "Vanquisher of Baal". In the well-known play entitled

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Anargha Raghva, by Murari Kavi we come across this name used for Indra when this god is spoken of as being a friend of Raja Dashrath, the intention being to call attention to the vast power of the god who had defeated even Baal. Evidently, therefore, such words as *Baldeva*, *Balram*, *Bali*, *Balibhuka* and *Balbhita* cover a long period of religious history in India which began with the importance of the worship of Baal and, stretching through a period of its rise and decline, ended with the complete replacement of this cult by the worship of Indra.

The story of Waman and the *Au-sur* Raja named *Bali* is as follows: Bali was a most powerful ruler in those days and hearing of his fame Waman, who, in the shape of a dwarf was the incarnation of Vishnu, went to him disguised as a beggar. When Bali saw this mendicant he gave him permission to beg of him *any thing* he liked. Waman answered that all he asked for was as much of the earth as he might cover in three strides. Bali was as good as his word and gave Waman permission to take what he wanted. Waman then, to Bali's great surprise, took in all the nether regions of the earth in the first step; in the second he straddled all the space of the surface of the earth; and in the third step he covered the wide atmospheric belt; and Bali consequently was deprived of everything he had and was stripped of all his power.

What is all the more strange is that a story similar in substance and import is also found in connection with Ram Chandra. This story, according to the Ramayana is found intervowen with the incidents which followed after Sita was carried off by Ravana. Going in search of Sita, Rama met a *rakshash* named *Kabandh*, whom he killed and, it should be carefully noted, *buried* in the ground. It is not the place here to enter into any discussion as to which method is preferable for disposing of the dead, but it may be pointed out that burial was the method followed in Babylon. To proceed, however, Ram Chandra heard from this dying rakshash that in the *Rishyamukh* mountains (situated in the Nizam's dominion of today

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and called Hampi 'pampa') there were two brothers, *Sugriva* and *Bali*, of which two Bali was a man with a most extraordinary degree of strength. Needless to say that this Bali appears to have been a devotee of Baal. He was reputed to be irresistible in battle, and was known to possess a quality that was most awkward for his enemies—the quality namely, that when he ranged himself for battle, in addition to his own personal strength, half the power of his enemy as well at once left his enemy and flowed into him. Unfortunately this great chief did not suffer himself to be held by any moral restraints, and he did not scruple to carry away the wife of his own brother, who requested Ram Chandra to help him. Ram Chandra promised to support him and thus encouraged Sugriva challenged his brother to a wretsling match but soon found himself rolling in the dust and was all but killed. The defeated Sugriva was then furious with Ram Chandra who had given him to understand that with his (Ram Chandra's) help he would win. Ram Chandra himself was surprised to see this happen, but the explanation was that the two brothers, in features and build, were so like one another that Ram Chandra had been unable to distinguish one from the other, and consequently was unable to help Sugriva. So another battle took place between the two brothers in which Sugriva wore a sign to distinguish him from Bali ; and while the two were locked in a death-grapple, Rama Chandra aimed an arrow at Bali which took deadly effect and killed him at once. As for the other details of this story, they do not much concern us here for all that we need note is that Bali was a chief of unusual power who was killed only through the intervention of Ram Chandra, an incarnation of God.

It is also interesting to note that Bali is said to have belonged to the race called *Vanar*, which word in Sanskrit also means " monkey ". Should we take it to be a compound word made of *Va* + *Nar*, it would mean a creature that sometimes behaved like a mere brute and sometimes like a higher and more intelligent being. As it seems most improbable that Ram

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mad or trying to pull your leg; but if that same person is able to verify his statement by most powerful proofs and manifestations, clearer than daylight, that he is really and truly from God, and that he can even take you to God, in all fairness you should believe in him unless you are out and out a sceptic.

The Holy Prophet of Islam (Peace and blessings of God be on him) says—"Verily God shall raise for my followers at the beginning of every century a man who shall revise their religion for them." The truth of this prophecy is now a well established fact, borne out as it is by the appearance of many such teachers since the days of the Holy Prophet Mohammad (Peace and blessings of God be on him), the most recent of these being Prophet Ahmad of Qadian who claimed to be the Mahdi and Promised Messiah and who appeared amongst the present generation at the beginning of the 14th century of the Islamic era in accordance with all the prophecies laid down in the Holy Quran, the Bible, the Torah and other scriptures. Many great signs and miracles were shown through him which proved without the slightest doubt that his mission was really a Divine one.

There is not another religion on earth which can boast of possessing such an exceptional Divine blessing, hence those who are, in all sincerity, desirous of finding God can only do so by first accepting Islam. Therefore the best authority on the subject of God's existence is Prophet Ahmad of Qadian (peace be on him) and the following is a quotation from his writings: "The true religion is that which reveals the face of the living God and brings man to have such near access to Him that he sees Him. When thus filled with certainty, man is brought into a close and deep connection with God. He is then freed from every sin and impurity and Almighty God is thenceforward his sole trust. He reveals Himself to him by His peculiar signs and His special manifestation and the revelation of His word. From that day he knows that God *is*, and from that hour he is purified and cleansed of all his internal

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Chandra should have interested himself in the affairs of a troop of monkeys, we can only conclude that this Bali belonged to a race which in the eyes of the more civilized people of northern India were looked upon as little better than ape-men.

These two stories of Waman and Ram Chandra seem to afford reliable ground for concluding that the worship of Baal prevailed in India for some time and then lost influence—a conclusion that is further strengthened by the fact that Indra is also called Balbhita, *i.e.*, the destroyer of Baal. Another word which points in the same direction is *balaga*, which means "one who goes to Baal"—evidently with a view to worship him. It is also not without point to note that the Baal killed by Indra was an Au-sur which is the word used in Vedic literature for the Assyrians and allied peoples.

In the Rig Veda, mandal 8, sukta 20, we come across Babylon, Susa, Medea and Chaldea practically in one and the same place. The *Vilu* in the next mantra is also interesting. This word is a compound of Vi- "great" and *Ilu* which requires no comment. The *Shushm* in Rig Ved, mandal 8, sukt 20, mantra 3, is evidently Susa; *Medhu* in mandal 8, sukt 20, mantra 3, is Medea; *Dweep* in mantra 4 of the same mandal and sukt is Chaldea. To those who are familiar with the episodes of Indo-Aryan history this identification will not come as a surprise. The word *dweep* has now come to mean an "island", but its original meaning was no more than a region with water on two sides—in other words its meaning is exactly the same as the meaning of the old name of Chaldea—*i.e.*, a land between two rivers.

History tells us that the Assyrians were a very notable people for their skill in architecture and we learn exactly the same thing from the Rig Veda (mandal 8, sukt 20, mantra 17) about the people known to the Indo-Aryans by the name of Au-sur—*i.e.*, the Assyrians.[1]

1. According to Mahabharat the Palace of Yodishtera, where the incident took place the bitterness of which later led to the great war, was built by an Au-sur named *Maya*. There is a book on architecture called *Maya-maton* (opinion of Maya) which even now is considered to be an authority on architecture.

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In the lines where Indra is spoken of as Balbhit we also come across some mention of *marutgan*. The word *marut* sometimes means "man" and sometimes it means a "priest", and *gan* means "group". This would seem to indicate that just as in the case of Babylonian civilization the priests were a class apart and wielded enormous influence, similarly among the Indo-Aryans there were some groups of priests which identified themselves with Indra-worship in some particular way. These *marut-gans* are mentioned as coming and going by the hill paths; and their influence, it seems, was more powerful between the River *Sindh* (Indus) and the *Asakani* (modern Chenab).

In the Rig Veda (8 : 6 : 12) there is a remarkable hymn addressed to Indra of which the sense is: "O Indra! I do not concern myself with those people who do not sing thy praises: let them continue in the state in which they are: but it is my heartfelt desire that through the adulation pouring forth from the depth of my being you may prosper and increase immensely in influence." This passage shows that at one stage the worship of Indra was not the universal feature of Indo-Aryan religion which it became at a later period.

The battle between Indra and the Au-sur called *Varitra* has been described differently in different places. In the Yajur Veda (adhyaya 1, mantra 13) it is stated that Indra in this struggle had at last to rely on the water. Varitra, it seems was reluctant to fight on land and in order to obtain decisive results Indra had to undertake operations on the water. This is the simple and natural conclusion that flows from certain mantras in the Rig Veda (12 : 8). These passages are to the effect that having destroyed Varitra in his own stronghold, which was girded by rivers on all sides, Indra became a very great *Samrath* (Emperor); and when his power increased still more, he also vanquished Baal. This defeat of Baal is described in words saturated in the joy and pride of triumphant achievement. In Rig Veda 8 : 14 : 6 to 8 the subject is the defeat of

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Baal. Rig Veda 8 : 14 : 1 and 2 means something like this : "O Indra! You are now the only lord and master of everything. Had I been in this position, I would have bestowed many many cows upon the man who glorified me. Had I been the owner of the earth like you, then, to such a man I would have taught many things. I would have given him many other things." Rig Veda 8 : 14 : 13 describes how with a foam-flake Indra cut off the head of *Namuchi* and worsted many another formidable foe in battle. Having defeated Baal and having killed Namuchi, Indra became *Gopati* (owner of the whole earth). Rig Veda 8 : 16 : 1 extolls Indra as the Supreme Emperor of mankind, and 8 : 16 : 3 speaks of him as the *Jyeshtha* Rajah (greatest Rajah of all); and here again we are told that Indra could not destroy all his enemies without having recourse to marine warfare. Rig Veda 8 : 16 : 11 speaks of Indra's famous weapon called *Vajra*, but in 8 : 17 : 10 we come across another weapon used by him—*ankush* (goad); while in 8 : 17 : 12 a name used for Indra is *Akhandal* which means "one who cuts his enemies to pieces and sows dissensions among them." And in 8 : 17 : 14 Indra is described as the destroyer of many big and ancient cities.

Thus Indra became the founder of a new culture and in his cult fire came to be worshipped, and offerings came to be poured into the sacred fire lit on the occasion of religious ceremonies. Here it may not be out of place to say that in the new religious ceremonial and ritual which now came into vogue offerings poured into the sacred fire were of three kinds: *Som-yag*, *Havir-yag* and *Paksanstha*. In *Som-yag* the offering chiefly poured into the fire was *Som*; in *Havir-yag* cereals like wheat, sesame and rice, etc., and fruits and vegetables were used; while in *Paksanstha* cooked articles of diet (cooked without salt or any acid) were offered and burnt in the sacred fire. The abode of Indra was thought to be on the banks of the *Saraswati*.

In the inscriptions discovered at Baghaz koi, of which the date is 1400 B.C. Indra is mentioned

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but there is no mention of Baal. But in many other inscriptions found in other places the case is the reverse, Baal being mentioned while there is no trace in them of Indra. Taking these two facts together we come to the conclusion that about 1400 B.C. the worship of Indra had come to be established in certain localities at any rate ; and after that Indra must have taken a considerably long time to become *Balbhit* or *Balbhidan.*

Another interesting thing we learn from Vedic literature about Indra is that when he was forty years old he killed an Au-sur named Shambar whose abode was situated at the top of some mountain. A significant name of Indra in the Rig Veda (2 : 12 : 9) is *Achyut chyut. Achyut* being one of the names of Krishna, this expression would mean "one who threw down Krishna" which would seem to imply that the influence of Indra eclipsed the greatness of Krishna as well. But should we take *Achyut* to mean "one who cannot be overthrown," then *Achyut chyut* would mean "one who overthrows even those who cannot be overthrown."

It is most remarkable that in the Rig Veda (mandal 10, sukt 106) *Bhutansh*, whose abode, we are told, was near *Kashyp Samudra* (Caspean Sea) gives us valuable clues to a number of historical facts which otherwise might have remained obscure. In mantra 6 we come across a goddess named *Tame*, and in the Assyrain language we have this name in exactly the same form. What is still more significant about this sukt is that its language is not the same kind of Sanskrit as in the case of other mantras. For instance *Kharrajree*, *turphari*, *jarbhari*, these are not Sanskrit words ;[1] and those who have studied this sukt with the care and patience it deserves have expressed themselves to be of the opinion that the cuneiform inscriptions of Babylon and Assyria should give substantial help in getting at its meaning. Dr. P. N. Vidya Lankar has even gone so far as to say that just as the *Rosetta-stone* has enabled us to understand a number

1. Yask has tried to explain these words, but the effort is not historically convincing.

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of things pertaining to the history of Ancient Egypt, similarly for the purpose of this sukt cuneiform inscriptions of Babylon are like a key, and that this sukt in its place can give valuable aid in the task of deciphering cuneiform inscriptions.

Traces of the worship of Baal are found in place names and in human names not only in India but in many other countries as well, a striking instance being the name of the great Carthegenian hero —— *Hanibal* (Hanibaal). Hanibal means the "grace of Baal"; while *Hasdrubal*, *Asdrubal* and *Azrubal* mean the "help of Baal". The Sanskrit equivalent of Hanibal would be *Baldev Parasada*, and the Sanskrit equivalent of Hasdru, Asdru, and Azrubal would be Baldev Sahaye; and these two names are by no means uncommon among the Hindus in India.

While on this point it would perhaps be well to state here briefly that in the directions contained in Manu Smriti which should govern the selection of names to be given to human beings, the guiding rule is that only such names should be chosen as contain only two or four letters. In addition to this there are some other grammatical rules too which govern the choice of names, but these are irrelevant in the present connection. What we wish to point out here is that in the case of *Baldev Parashada* and Baldev Sahaye Manu Smriti seems to have been disregarded. This however is quite understandable for there are in regard to names some other rules also of Manu Smriti which have not always been adhered to. Manu Smriti directs, for instance, that women named after flowers or plants or trees like *chambeli*, *champa*, *sarojini*, *madhvi*, *malti*, etc., should not be taken in marriage; but this rule is generally disregarded. Among modern Hindu names current for women at least 10 per cent belong to this forbidden category, but they experience no difficulty in contracting good marriages. Some of the most prominent Hindu women to-day bear such names and are suitably and happily married. These names afford clear proof of the fact that at some stage there must have come a revolt against portions of the laws of Manu, and names

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like Baldev Sahaye and Baldev Parashad must have come in during that period of revolt.

However, names like *Bali*, etc. are in accordance with even the rules of Manu Smriti. *Balbhit* also is the same kind of name as Hanibal or Asdrubal; only the former two allude to the "grace" or "help" of Baal, and the latter to the destruction of Baal.

It should be here remembered that a single *a* or double *a* in the spelling does not make any difference. *Baal* itself is quite often spelt with a single *a*. In the Babylonian inscriptions both spellings are common, other spellings used in these inscriptions being *Bel* and *Beel*.

When we consider in this connection the word *balish* used in Sanskrit literature, we find that it means a devotee of Baal. This word is not found, however, in very ancient writings; and the period in which we come across it follows the period of the worship of Baal in Babylon, and is met with also in the period after Indra had obtained supremacy over Baal. *Balish* in Sanskrit means "foolish"; and it furnishes a good instance in the Sanskrit language of how the same word that was once used in a good sense afterwards acquired a bad meaning: and there are many other instances too of this kind. *Devanam priyah*, in ancient Sanskrit meant the "beloved of the gods". *Dibbanam pro* is its *pali* equivalent which we find used in regard to Asoka in his famous edicts. But Sanskrit grammarians, for instance Katyayan who wrote a *varttik* on Paninis' grammar, arbitrarily gave a bad meaning to this expression that is altogether out of relation with the sense originally conveyed by this word. Simply because the expression had been used by Asoka in his edicts, Katyayan ruled that it should be understood to mean foolish. *Balish* when understood to mean "foolish" is treated as an adjective formed from *bal*, meaning "child"; and this word has a long and very interesting history that shows how the worship of Baal was at one time thought to be a good thing and how it later came to be looked down upon.

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We have said that in the idols representing Baal this god is shown as a Rajah sitting on his throne in state. But when we understand Baal to mean simply an "idol", in that case these idols and images are found in many forms. Babylonian idols may in fact be divided into two classes: those showing a closely shaven head and beard; and those with full beards and abundant hair on the head. The former are considered to belong to 4500 B.C., and the latter to a later period. It is also interesting to note that those images which show a beard and an unshaven head very closely resemble the figures of Muslim Saints. If there is any difference it is this that the hair on the head of these images are shown gathered into thin tresses composed of a number of hair. Moustaches are trimmed in the strict Islamic style and in the ears are ear-rings of the kind mentioned in the story of Ram Chandra on the occasion of his marriage. Round the neck are necklaces of the kind which in the Hindu pictures and images of Krishna are shown round his neck. On the forehead is generally seen a mark similar to the one shown on the forehead of the Hindu images of *Shivji*, or of the kind which many Hindus put on their own foreheads even to-day. The only difference is that in the case of the Babylonian images it is shown very close to the eyebrows. All these characteristics are found, though singally and separately, in the Indian representations of Krishna, Ram Chandra and Buddha. The shaven form is seen in Buddhist monks. When Buddha, on renouncing the world, cut off his hair with his sword, these shorn tresses are shown in Buddhist records[1] as identical in shape with those seen in the case of Babylonian images.

All this evidence clearly proves that Babylonian conceptions with regard to the representations of their gods in images and idols found their way into India in various ways and at different times; and these are clear instances of Babylonian and Assyrian influence upon Vedic Hinduism.

[1] *Budha charit* by Ashvagosh, poet laureate of King Kanishk, 40 A.D., on the basis of which Edwin Arnold wrote his *Light of Asia*.

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MISSION NEWS

Founders' of Religions Day in Calcutta

The Calcutta Ahmadiyya Association observed the Founders' of Religions Day, when a largely attended public meeting was held at the Albert Hall in Calcutta at 5-30 P.M. on Sunday, the 1st December, 1940. Dr. H. C. Mookerjee, M.A., Ph.D., Head of the Department of English, Calcutta University, presided.

After the reading of the Holy Quran and recitation of an Urdu poem by Maulvi Qureshi Muhammad Hanif, Qamar, Maulvi Abu Muhammad Hasamuddin Haider, B.A., Retired. Deputy Magistrate and Ameer of the Ahmadiyya Community in Calcutta, in the course of his introductory speech, stated that the reasons underlying the effort to convene such meetings was that the founders of different religions had in their day brought humanity out of darkness into light and each and every one of them, therefore, deserved our respect.

Babu Umesh Chandra Bhattacharyya, M.A., Head of the Department of Philosophy, Presidency College, Calcutta, paid glowing tributes to the Holy Prophet Muhammad and to prophet Ahmad, the Founder of the Ahmadiyya Movement (peace be upon them and the blessings of Allah) for their teachings on religious toleration and the common brotherhood of man ; and stated that the present-day conflict in Europe was due to the national glorification of the passion of one individual to subjugate the whole word, and that such a passion required the universal common brotherhood of man and mutual love for its purification. That alone could lead to peace.

Babu Durga Das Ghose, B.L., read a poem in Bengali specially composed by him for the occasion, of which the theme was the religion of love and appreciation of the efforts of the Ahmadiyya Movement to bring together representatives of various religions.

Speaking on Hazrat Zoroaster (peace be upon him), Mr. Ardesher Dinshaw, B.E., A.M. I.E,. of the local Parsee Community, emphatically asserted that it was monotheism that was preached by Hazrat Zoroaster and not fire-worship as was commonly believed by the present-day Parsees. He

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thanked the Ahmadiyya Movement for having brought together representatives of various religions on a common platform, which, he said, was sure to promote understanding and toleration among the various communities.

Professor R.C. Adhikari, M.A., speaking on Sri Krishna (peace be upon him), dwelt on the various aspects of his life and teachings and urged the audience to live up to the ideal of "Karma" (action) set before us by him ; and to realise the Unity of God, brotherhood of man and kindness to His creatures through action and not remain satisfied with mere speech). According to the speaker that alone could bring about peace and harmony in the world.

In the course of his speech on Jesus Christ Mr. J. K. Biswas, M.A., J.P., Retired Presidency Magistrate, Calcutta, stated that he (Jesus) did not bring any new dispensation but he brought a message of love and peace.

Speaking on the Holy Prophet Muhammad (peace be upon him and the blessings of Allah), Maulavi Mustafizur Rahman emphasised the voluminousness of the contemporaneous and authentical historical records about the minutest details in the life of the Holy Prophet (peace be upon him and the blessings of Allah) and his comprehensiveness as an exemplar in all walks of life for mankind.

Maulvi Daulat Ahmed Khan Khadim, B.L., Secretary, Calcutta Ahmadiyya Association, in the course of his speech explained the Holy Prophet's teachings on monotheism in the light of the chapter in the Holy Quran entitled "The Unity," and emphasised the fact that God was unchangeable in His powers and attributes, and, that as He used to speak in the past to His chosen ones, so He spoke even to-day to those who followed in the footsteps of the Holy Prophet of Islam. In this connection the speaker quoted the Quranic verse: "And for those who say our Lord is Allah, then continue in the right way, the angels descend on them and say, fear not, nor be grieved ..... (XLI : 30) and pointed out that such a state of Divine Communion was possible only in Islam. He stated that Hazrat Ahmed, the Holy Founder of the Ahmadiyya Movement, had attained to that state of Divine Communion by following in the footsteps of the Holy Prophet. He then referred to many prophesies in the light of the revelations Prophet Ahmad received from God, some of which were fulfilled and others awaited fulfilment. In

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conclusion the speaker stated that the Holy Prophet envisaged a federation of man based on the Unity of God and the unity and brotherhood of man; and added that, unless humanity adopted that ideal of one God, one Book and one people, humanity and civilisation were doomed to destruction.

Maulvi Qureshi Mohammad Hanif, All India Cycle Tourist Missionary, in the course of his speech on Hazrat Ahmad, described the world as a garden abounding in flowers which grew and will grow in future. Prophets according to him were the flowers referred to by him and the learned speakers who had given the discourses that evening were the nightingales. He was also one and would speak something about Hazrat Ahmad, who was one of these flowers. The speaker then described the history of the advent of Hazrat Ahmad and narrated some of his prophecies, and emphasised the following passages: "O Europe! thou art not safe, and O Asia! thou also art not immune." The speech was highly appreciated by the audience.

Swami Nirlepanada of Belur Math spoke on the life and teachings of Ram Krishna and pointed out that the various religions were nothing but different routes leading to ultimate reality and that Ram Krishna realised that fact. He also urged on the audience the necessity of realising in practice what was stated on the platform.

The President in the course of his speech stated that till then he had been under the impression that the Holy Prophet's teachings were not so liberal as he found them to be after reading the books given to him by the Secretary of the Calcutta Ahmmadiyya Association; and he requested the audience to disabuse their minds of such misunderstandings, if they had any, about the teachings of the Holy Prophet. As regards Hazrat Ahmad, the Founder of the Ahmadiyya Movement, the speaker said that though he did not subscribe to all that was claimed by him, yet a perusal of his last book which was on Hindu-Muslim Unity showed beyond any shadow of doubt that Hazrat Ahmad was a sincere well-wisher of humanity and that he laid down the basis of a practical solution of the question of Hindu-Muslim unity. He further said that religion was the most vital factor in man's life. Economics and politics had become the battle-field of rival interests only because man had lost Religion,

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impurities. This is the true knowledge of God which is the key to Heaven, but this way is not open to anyone except through Islam."

You may say: "But why has Islam been granted these blessings exclusive to all other religions whose basis was also Divine?" This is a most natural question, and the reply to this has been fully explained by Hazrat Ahmad, the Promised Messiah (Peace be on him) which was both revealed to him and drawn from the previous scriptures, that although, no doubt, all religions had a Divine source, yet their teachings, which were only stepping stones towards something far superior, were only meant for the state of civilization of that particular period. "In the early stages of human history mankind was divided into local groups at varying levels of culture, each with its own problems and its own needs. The earlier Prophets therefore were given teachings suited to local needs during transition periods in the history of racial or geographical groups. These teachings represented detached segments of the complete religion which could not with benefit be given to man in the early stages of progress because his intellectual power was not capable of grasping elaborate teachings." (*Review of Religions* Vol. xxxviii. pp. 126 and 127.)

But as the world progressed in accordance with the Divine scheme, since God had willed that all the peoples of the earth should one day come into such close contact with one another as to appear like one single nation, it was necessary that these previous laws be replaced by a Book whose teachings would be so perfected as to meet the requirements of all nations and all classes of people in any future age no matter how far advanced civilization may go. For this reason Almighty God, out of His grace and mercy, sent the Holy Quran at a time when the world was on the threshold of the international era.

Jesus has clearly said "For we know in part and we prophecy in part. But when that which is Perfect

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Although there were different religions on the earth, a golden chain ran through each of them which bound them all together. That was the fatherhood of God and, as a corollary of that idea, the brotherhood of man. Brotherhood of man indicated love, spirit of self-sacrifice and purity. To-day there were communal differences, and there was war because man wanted something from his neighbour, something to which he was not entitled. The evil could be overcome not by seeking to change the nation as a whole but by changing the individuals who composed the nation. A new world order could be ushered in only when the majority of the individuals composing a nation changed their mentality and were filled with the spirit of brotherhood.

Ch. Abdul Matin, B.A., B.T., then thanked the President, the speakers and the audience on behalf of the Ahmadiyya Movement for making the Confrence a success.

The meeting was attended by prominent ladies and gentlemen in Calcutta and the hall was packed.

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is come then that which is in part shall be done away" (Corinthians 13 : 1 - 10) again he says "I have yet many things to say unto you, but you cannot bear them now. Howbeit when the spirit of Truth is come, he will guide you unto all truth, for he shall not speak of himself but whatsoever he shall hear that shall he speak." (St. John 16 : 12, 13.) In verification of the teachings of Islam being "that which is Perfect" Almighty God says in the Holy Qaran "This day have I perfected your religion for you and have completed my favours upon you and chosen for you the religion of Islam" (v : 5).

Again Almighty God, in many parts of the Holy Quran refers to it as the Book of Truth. For instance we read : "He has sent down to thee the Book with truth, confirming what was before it and He has sent down the Law and the Evangel before for guidance to man and He has sent down the Distinction" (iii : 2).

"And if thou art in doubt as to what we have revealed to thee, then ask those who read the book before thee. There has certainly come to thee truth from thy Lord, so be not thou of those who doubt."

"And be not of those who call the signs of Allah lies, lest thou be of the losers" (x : 94, 95).

The Holy Quran has combined in itself all the previous scriptures but in a far superior and most perfected form as had already been prophesied by Jesus (peace be on him). Also a Muslim is expected to believe in all previous Prophets and their revealed books. For instance we read in the Holy Quran : "Say we believe in Allah and what has been sent down to us and what was sent down to Abraham and Ismail and Isaac and Jacob and the tribes and what was given to Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them and we are to Him Muslims (*i.e.*, we are wholly resigned unto Him). And he who seeks other than Islam for

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a religion, it shall not be accepted from him, and in the Hereafter he shall be among the lost" (iii : 84, 86).

It is therefore most necessary for the seekers after truth, who desire to prove the existence of Almighty God, to accept Islam as being the final and most perfect of all religions and which is destined to endure for ever and in which, according to the Divine scheme, Reformers will continue to be raised in order to rejuvenate Islam and to preserve its original purity. "The fact is of the utmost significance that whereas the scriptures of all other religions have suffered enormously from human interference, the Holy Quran admittedly retains its original form in word and substance."

This fact alone, admitted even by the bitterest opponents of Islam, is one of the greatest miracles and proofs of Islam being the only living faith. Almighty God had promised in the Holy Quran that it would be granted Divine protection and for this purpose holy men were raised at the end of each century and hence throughout the ages the purity of the Holy Quran has remained intact.

The Promised Messiah (peace be on him) was one of such Reformers but his mission being a far more important one than any of the others, Almighty God raised him to the rank of Prophethood.

The manifestation of God's attributes through His Prophet is most essential in establishing the truth of the claimant to Prophethood and also, through the Prophet, the proof of God's existence is made as clear as daylight. Hence just as God had shown Himself to the world through previous Prophets, in like manner He manifested His attributes through Prophet Ahmad of Qadian (peace and blessings of God be on him) and many of his followers, through him, have actually been favoured by communion with God. They have witnessed many mighty signs and heard the wonderful and beautiful voice of their Creator in such a manner that they now realize with a certainty, which no power on

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earth can shake, that Almighty God does really exist. I may mention here that the majority of the followers of the Promised Messiah (peace be on him) are learned men amongst whom are people holding degrees of LL.B., D.D., LL.D., M.A., B.A., etc.

In order to give the reader some idea of the attributes of God which were shown through Prophet Ahmad (peace be on him) I will quote here one or two instances.

One attribute of God is very commonly known as the attribute of knowledge. The Promised Messiah (on whom be peace) never attended school for a single day but only read a few elementary books with private tutors. "When, however, God conferred Prophethood on him, He bestowed on him such thorough knowledge of the Arabic language during the course of a single night that the learned men of Egypt and Arabia could not show the like of it. He wrote books in the Arabic language and repeatedly challenged his opponents that if they regarded his books as the result of ordinary education and instruction they should produce the like of them but none dared take up this challenge in India, Egypt, Syria or Arabia. Is this not a certain proof of God's Omniscience?" (*Ahmahiyyat or The True Islam* pp., 130, 131.)

Again, he was shown in a vision in the year 1892, at a time when Islam was overawed by the powerful influences of Christianity, that his teachings would spread in the West. We read in *Izala-i-Auham* (1892) "and I myself once saw (in a vision) that I was standing on a pulpit in London and propagating the truth of Islam in a well-reasoned speech in English. After this I caught several birds of white colour which were sitting on small trees and the bodies of which resembled those of partridges. I understood this to mean that although I may not be able to proceed to London, my writings would be published among those people and many righteous Englishmen would surrender to the truth."

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For the truth of the fulfilment of this vision one has only to pay a visit to the London Mosque, 63 Melrose Road, Southfields, where one can see for himself the Ahmadiyya Mission preaching the True Islam from the pulpit and the "righteous Englishmen" who have "surrendered to the truth" of Islam. But the most important feature of the fulfilment of this vision is that the first person to establish a mission of the true Islam in London was Prophet Ahmad's second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, who has also the honour of being his son. His journey to London from India to attend the Religious Conference of 1924, which roused great interest in Islam and helped towards fulfilment of the prophecy, was due to an invitation extended to him by the Religious Conference in 1924 representing different religions, thus enabling the truth of the vision to be fulfilled. Does not this prove that God is Omniscient and that He reveals things which, at the time, mankind in ignorance rejects as being opposed to reason and commonsense.

Between the years 1904 and 1908 he received periodical revelations that the world would be shaken by a great war which would resemble an earthquate, that the Czar of Russia would be in a pitiable plight and that Turkey would be defeated in Asia Minor but would regain some of their lost territory. That 'God will delay it for a time' but in any case 'it would overtake the world within sixteen years of the publication of the prophecy, but not during the lifetime of the Promised Messiah' (on whom be peace and the blessings of God) (*Vide Baraheen Ahmadiyya* part V, *Haqiqatul Wahy*, etc.) Everyone knows how clearly this prophecy was fulfilled by the Great War of 1914-18. Surely now any reasonable person will agree that this is positive proof of Almighty God being the All-knowing and that it is only the living faith of Islam which enables a person to establish such proofs.

Another well-known attribute of God is that of creation and here again the Promised Messiah (peace

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be on him) has shown us the actual working of this attribute in both the positive and negative sense. A certain subordinate revenue official of Winjwan, Gurdaspur District, named Ata Muhammad, had, over a period of more than twelve years, married three wives in the hope of getting a child but had remained childless. Qazi Niamatullah of Batala used often to talk to Ata Muhammad about the Promised Messiah (peace be on him) until one day Ata Muhammad said that since Prophet Ahmad claimed to be the Messiah his prayers ought to be heard and wrote a letter to the Promised Messiah (peace be on him) requesting him to pray that God my grant him a handsome and lucky child from the eldest of his three wives. To this he received a reply that the prayer had been offered and that he would be granted a handsome and lucky son from whichever of his wives he had desired but that he must repent of all his evil ways. Four or five months later it became certain that his eldest wife was pregnant and at last, when the time came, a son was born in accordance with the prophecy. Also every one of the Promised Messiah's children were born as the result of a prophecy. What clearer proof can one desire than this that Almighty God alone is the Creator of all.

The above is an instance of the attribute of creation in the positive sense. Now I will quote an instance of the same attribute in the negative sense.

A teacher in the Mission School, Ludhiana, named Sa'dullah, was a most bitter enemy of the Promised Messiah, and was in the habit of constantly writing and publishing poems full of most filthy abuse, and in addition declared the Promised Messiah to be (God forbid) an impostor and that he would be destroyed and that the prophecies concerning his children would not be fulfilled, etc. When this had gone so far as to prevent many people from discerning the Truth, the Promised Messiah (peace be on him) prayed to God to show a sign to this man. In reply the Promised Messiah (peace and blessings of God be on him) received the following revelation ان شانئك هو الابتر *viz.*, "Thine

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